THE

Harbinger of Light.

A
MONTHLY JOURNAL
DEVOTED TO
ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM, AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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CONTENTS.

MANY and diverse as are the opinions that divide the religious world at the present day, on one point there seems to be a certain agreement among most parties. Nearly all are ready to admit the transitional character of the present state of things. "We are on the eve of some great change," is the burden of most of the essays, lectures, sermons, and even poems, that come to us from England, from the foreign countries of Europe, and from America. What that change is likely to be, is very differently stated from different points of view. Dr. Döllinger thinks it will be a return to a very legendary—we had almost said imaginary—primitive Christianity; M. Comte thinks it will be forward into a new religion of humanity. Some dread it and deplore it; some hail it as a golden age to come. But whatever be the forebodings or anticipations entertained about it, the belief in its sure and speedy advent is all but universal. It is also pretty generally supposed that the coming change will affect not religion only, but will include every department of human life and human thought, religious, political, social and domestic.

It is at least curious, and may be instructive, to enquire on what this wide-spread belief in the transitional character of our times is founded. It would not be difficult to point to this or that symptom of local and individual change and say—"Lo here, lo there, the coming of the new era!" A wider and more general view, however, is best obtained by observing how strong an analytical spirit marks much of the work done during the last fifty years, more especially in religion. Biblical criticism has left hardly a book of the Scriptures untouched; and the enquiring spirit of the age has so searched into every form of dogmatic belief, so insisted on eliminating every thing not susceptible of proof, that but little more than a shell remains to any of the doctrines which a century ago were filled with the life blood of the religious world. "We must re-construct our beliefs," is the cry even of theologians and preachers. Never did a truer word come from the pulpit. The whole world of thinking minds, lay and clerical, sceptical and faithful, devout and speculative, is awaiting a new synthetic religious movement.

The analytical spirit which weighs, measures, investigates, and takes to pieces, is inestimable for the detection of error and the prevention of deception, for clearing away rubbish, and for testing new inventions; but it is powerless to construct new systems, and of itself alone inadequate to satisfy the demands of the human mind, which requires the birth of the new thought more decidedly, even, than it demands the death of the old and the effete. Those features which have most frequently distinguished successful religious movements in the past are the safest guides by which to judge of the coming change. We mean, by "successful," such religious movements as have widely and enduringly influenced the race, and more particularly that portion of the race into whose hands has passed the continued development of man's highest powers. Four striking features have marked such successful religious movements. First, they have always been in themselves synthetic, rather than analytical, constructive more than destructive. They have always occupied themselves more, far more, with what they had to affirm than with what they came to supersede, which they trouble themselves about no more than in so far as it comes in their way or impedes their progress. They have, indeed, at their inception, often retained much of the old forms of religious thought beyond what was really in harmony with themselves, and have shelled these off only by degrees. And this brings us to the consideration of the second feature of great religious changes, which is, that they have sprung from the immediate past of their own times and their own country. As a child from a parent, so Buddhism sprang from Brahminism, and Christianity from Judaism Mahometanism, indeed, would seem to be an exception to this rule, but it so strongly exemplifies the third characteristic of religious progress, and the third is so closely akin to the second, that it may be taken to explain the seemingly exceptional position of Mahometanism.

The third feature of great religious movements is, that

they must be in harmony with the ruling spirit of the age or country in which they become successful. Last, but chief of all, is that characteristic of great religions pointed out so eloquently and so frequently of late by Professor Max Müller, namely, their missionary spirit; the passionate desire, overcoming love of country, love of riches, love of ease, to carry to less fortunate beings the knowledge of the glorious light shed upon the lives of the receivers of the new faith:—

"It is the Spirit of truth in the hearts of believers which cannot rest, unless it manifests itself in thought, word, and deed, which is not satisfied till it has carried its message to every human soul, till what it believes to be the truth is accepted as the truth by all members of the human family."—MAX MÜLLER.

To trace how powerfully this combined love of truth, or what was valued as such, and of pity for the benighted ones who had it not, has influenced the actions of men, would be to write a history of all the great religions of the world. To trace the mighty influence it is yet to exercise upon the history of mankind would be to attempt that which transcends the powers of our wisest and most prophetic men. Yet we may fairly infer that, lying waiting as the world now does for a new religious synthesis, to those will be given the leadership of religious thought, who shall possess most fully the four characteristics we have mentioned. Personally, we are deeply impressed that Spiritualism possesses in itself all the qualifications for becoming the new religion of the world. Weak and despised as it is now, we do not fear for it. They who to-day ridicule the manifestations and teachings of Spiritualism, would, eighteen hundred years ago, have stoned the Apostles. They are simply either those ignorant of the subject, or else those who make it a rule of life always to shout with the largest crowd, or those who constitutionally oppose innovation. For Spiritualism and its future, we say again, we have no fear. It is in harmony with the scientific spirit of the age—it bases itself on facts; and it fearlessly throws off all theories, all seeming progress, that will not submit to the test of fact. It springs from the very bosom of Christianity, as Christianity sprang from Judaism. It is in itself constructive rather than destructive, though some may do it less than justice on this point.

And as to its missionary nature, its best and truest founders, the spirits themselves, are so fully imbued with that as to make their chief work, their chief interest even in their own happy homes, to consist in returning to this dark sphere, to spread the knowledge of the beautiful reality of life everlasting among mankind.

If those upon the earth to whom this knowledge has come are false to the work, they will be themselves the losers; the work itself will go on and prosper in other hands than theirs. If the missionary spirit is not in them too; if the love of ease, the fear of the world, are so strong within them that they do not desire to carry the good news that has made glad their own lives to others also, then they must reap as they sow. The lukewarm and the apathetic never yet achieved anything much upon earth, nor ever will. But never yet was the earth left to these. Never yet was a great cause left without good leaders and devoted followers. The race is for those who run; the victory is for those who strive. Let the timid and the time-servers sit still in their sheltered corners, and cry—"Oh! Spiritualism can take care of itself, it does not need our help." This is very, very true; but oh, how you need its help! The help it can only give you by your helping others to a knowledge of it. How you need the growth, the development, that comes by standing boldly forth for all that you know to be true! How you need, for your own soul's comfort, the warm hope, the fearless courage, that comes of battling for the right. Richer, wiser, and happier is he who speaks out the truth that is in him, than he who gains or retains a crown by temporising and by compromise.

COMMUNICATIONS.

(RECEIVED AT ONE OF THE EARLY MELBOURNE CIRCLES.)

DIVINE truth will always flow more freely to minds where the love and practice of good already predominate. Light shows most conspicuously in dark places, but darkness has no affinity with light. The light that adjoineth to disorderly minds is perverted and without heat. Love and wisdom immediately from God are heat and light. The love of God is always the same to all his creatures, but all his creatures are not in the same state to be sensible of it, or receive it; and in regard to the reception of truth it is the same. Teaching truth agreeably to the divine will is our object, when we find fit and willing subjects.

GOD'S will be done on earth as in heaven, you say. God's will do ye, say we. How can his will be done on earth but by man, and most by those who profess to seek to learn and know his will. He rules the hosts of heaven, but man rules the armies of earth. See how love abounds with one, see the absence of it with the other. Let men strive to do His will, and it shall be done: then shall the present wilderness blossom as the rose. We can look upon the inconsistencies of professing good men, who with the mouth say "Praise God," but in heart are cold towards him. 'Tis an easy thing to read pious books, and say devout things, but beware of resting there. God's service is not so done; by the heart, soul, and purpose are his servants known. We would not say, do this, and do that, nor leave undone this or that, but we do say, Love God and man; this in active every day life includes every duty. You could no better see the force of what has been advanced, than by God's constant love to man, rebellious man, who know him not, they are in many ways blessed, and in every respects have manifestations of his love and care. Man, you will see, cannot destroy the love of God, nor his power and will to bless.

To be godly is to be God-like. Can man, torn by passion, be like him? Love God, love also to diffuse good. This is not done by talking piously, but by living holily. Your light should so shine among men that they should glorify your Father who is in heaven. There is very great necessity that truth be known, but more, if possible, that men should do it. Whatever love man may have for truth, heavenly and divine, should be to enlighten him for his duty. Those who know the laws and break them shall be beaten with many stripes. If ye pray to your heavenly father, pray ye not that his will be done. Ye seldom ask wisdom without help to apply it. When the throne of heaven is approached by the man you have no doubt it is mediately, your request reaches by a (spiritually speaking) natural process.

We do not purpose extending our writing beyond merely practical injunctions. Seeing you have laid hands on the plough, look not back. When in yourselves you have advanced, it will be less necessary that we enjoin the practice of these rules of life that we so frequently have done. We write for your good, not to gratify your eagerness for novelty, Were your circle very large, or in the midst of other circles, we should and shall at some future time write by you to the age you live in, and to succeeding ages. But say you, are not those we now read, given or adapted to man in the aggregate? do not practical truths need to be brought before his mind?

We say yes; but these would be treated as other plain but good things have been before. "Can any good thing come out of Nazareth." Were we writing sublimely in strain, and equally so in matter, it would lead your minds (and justly so as far as you are concerned), from those truths that cannot be too often urged upon your notice. Truths that lay the foundation of your permanent heavenly-mindedness. Truths which to those not desirous of becoming recipient of God's abiding grace would be distasteful, were we writing regardless of your welfare we should leave these homely matters, but they are necessary, as you are aware. The ground must be prepared for the seed sowers; if good seed is sown in good ground ye shall reap abundantly, your harvest shall be long. We have our purpose fixed, our standard is a high one for you. We would say—"Come ye up hither," but make every step of your climbing secure. Do not mount insecurely; do not rise but to fall ignominiously.

CONSCIENCE.

SUGGESTED BY MR. HUGHES' LECTURES.

An independent power
Within my bosom reigns,
Called Conscience, looking o'er
My conduct; which restrains

Each action, word, and thought,
With keenly prying eyes,
Nought must by me be wrought,
But it must criticise.

'Gainst sin that power contends,
It pleads the cause of God;
Condemns and reprehends
Intemperance and fraud.

What art thou? Censor say,
That I should bow to thee?
Submit too and obey,
And let you rule o'er me.

Unasked why interfere,
With all my thoughts and ways,
And cite me to appear
Before your Bar always?

(*Reply.*)

A messenger of love,
Commissioned from on high,
Sent from the throne above,
To teach thee purity!

I come not to distress,
But give thee peace and joy;
My object is to bless,
Not tease thee and annoy.

If watchfulness and care
From me you'll only learn,
I'll tend you everywhere,
Direct your each concern.

Then hearken and obey,
And you will ne'er regret,
Did I not well repay
Your sufferings for me yet.

Bright is the realm indeed,
And great the bliss and joy,
To which I would you lead,
Where nought can e'er annoy.

But, if you should refuse
To hearken to my voice,
Your powers and time abuse,
Resist me and despise—

A spirit from below
My reign will supersede,
And to the place of woe
Your soul in fetters lead.

(*A Spirit.*)

Beware! the voice you hear
S' your Father and your God,
Who's unseen, watching near,
Lest you should lose your road,

And miss the gate of bliss,
Sink in the gulf below—
That dread, unknown abyss
To which the wicked go!

RECLUSE.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

SCIENTIFIC RELIGION.

EVIDENCE CONTINUED.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

My object in reviewing your correspondent, W. M.'s letter, was to repel a charge made against me; but also to illustrate a common corrupt and dangerous practice, of drawing conclusions from one-sided or defective evidence; in which the party acts the part of a partial judge, who listens to the witness for one side only, and will not examine the other. Such a practice proves that the conscience is blinded by prejudice, to truth, justice, judgment, and righteousness.

Your correspondent throws back the charge against me. I shall not vindicate myself, but assure my opponent I will endeavour to be more precise in the future. I am not yet satisfied with the conclusions come to in his last letter; but, instead of attempting to refute it, will confine this paper to "what is written in the Scriptures" on the subject, which will enable your readers to judge for themselves which of us is right.

Your correspondent wrote—"As the River of Egypt, and the great river Euphrates, formed two of the boundaries of ancient Palestine, your correspondent, (meaning me,) is *in error*, when denying that the seed of Abraham ever obtained the promises—*They were in possession of the promised inheritance about* 1500 *years.*"

The following are some of the promises made to Abraham:—

And the Lord said unto Abraham, lift up now thy eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land that thou seest *to thee will I give it, and to thy seed for ever.*—Gen. xiii., 14-15. "In the same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this land (in covenant) *from the River of Egypt to the great river Euphrates.*—Gen. xv. 18.

Stephen, speaking of Abraham, said—*God "gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it him for a possession, and to his seed after him.*"—Acts vii., 5.

In the book of Hebrews we also read—"By faith he (Abraham) *sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise,*" all these having obtained a good report through faith, *received not the promise,* God having provided some better thing for us, that they without us should not be made perfect.—Heb. xi., 9, 39-40.

Against such direct testimony what reasoning will stand? I trust I have said enough to show my readers the danger of trusting to opinions, theories, or authorities, instead of relying implicitly upon facts, evidence, reason, and conscience. While the wonderful combination of harmony, beauty, accuracy, wisdom, and perfection everywhere displayed in the Book of Nature, fills the mind of the student of the works of God with admiration, awe, and amazement; there is scarcely a chapter of the Bible but contains some irregularity, confusion, or contradiction, so that, as a rule, the more you investigate the more your doubts and fears concerning its genuineness increase. This being the case, I ask how can we attribute a book so full of *inaccuracies* to the same Divine Author with the Book of Nature?

W. M. will hardly deny that the above passages prove that *Abraham has not yet received* the everlasting inheritance. When, then, or how, I ask, can he now receive it? as both Paul's and John's gospels represent the abode of departed saints to be *with Christ in heaven for ever.* Thus Paul wrote—"We shall not all sleep, but

we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible shall put on incorruption, and this mortal shall put on immortality."—Cor. xv., 51-53. "For this I say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them into the clouds to meet the Lord in the air, and so shall we ever be with the Lord."—1st. Thes. iv., 16-19. John represents Jesus, saying, "In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. I will come again, and receive you unto myself, that where I am there ye may be also.

The above two passages contradict the promise made to Abraham, the prophecies of Daniel (vii., 26-27), Isaiah lx., &c., &c., and Book of Revelation (xi., 15), in which we are told that the kingdoms of the world are to become the kingdoms of the Lord and of his Christ, and he shall reign for ever and ever;" for we must bear in mind that the day of the Lord intervenes, "in which" we are informed "the heavens shall pass away with a great noise, the elements will melt with fervent heat, the earth also and the works therein shall be burned up," and doubtless with it Abraham's promised everlasting inheritance!

R.

DESIGN OR CHANCE?

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—It seems to me that your readers are not likely to be much aided in their solutions of the problems of existence by the somewhat antiquated utterances of "R." First he says—"If there be no God there can be no true religion, no moral laws, no soul, future state," &c.

Of course much depends upon what "R." means by the word "God." If he means a Personal Deity, ruling the world, that is a belief which has been long discarded by both science and Spiritualism. If he means a principle pervading all things I am at a loss to see how this second statement is in any way connected with his first. I would point out that even Atheists insist upon the importance and existence of morality, which modern thought acknowledges to be entirely separated from all religious beliefs.

Most religions inculcate a morality, but this is not the religion which consists in certain beliefs and creeds. Secondly, he is very harsh with all who are "mad" enough to deny, or rather to refuse, to postulate design.

First let us free ourselves from the worn-out denunciations of the "Atheist's Chance." It is not a question between design and chance—neither of these is tenable, but science, showing us how all phenomena are the results of certain stated causes first totally quashes the special Providence of Design (since all that we see proceeds from causes which in their turn arose from other causes far back into the dimness of the past), and next rejects all idea of the power of the human intellect to perceive design first because "Design" is purely a human idea—that of fashioning or shaping (Creation being unthinkable) and cannot be applied to anything outside ourselves; and secondly, since the mere fact of the existence of certain appearances produced as we have seen by certain other appearances offers not the slightest ground for any such supposition. As Mr. Wallace has said, in a brilliant paper refuting this design theory. An ignorant person observing the bed of a river, how accurately it was formed at each part to supply the wants of that part; how here where the banks were steep it possessed great depth; how in the plain it was broad, smooth, and capable of navigation; how it gradually grew broader to accommodate the increasing body of water; and how wonderfully it drained all the surrounding country in this orderly way instead of converting it into one vast swamp, would most propably even as "R." has, marvelled at the beauty of the design until pitiless science proved to him that it was made "by" and not "for" it, being the necessary result of causes in their turn equally necessary. In the same manner the eye, the heart, lungs, &c., are traceable to the almost undistinguishable organs of the lower forms of life, and man instead of being a Special Providence Design is known to be the natural outcome of law, remembering that what we mean by law is, that we perceive a universal sequence between certain phenomena.

We of course are just as much precluded from denying as we are from affirming design, but it is not from such illogical premises that we shall obtain our knowledge of the Supreme power; all that science can tell us is, that under all the deceptive appearances of life, name, and force, or matter, or what we will, there lies an unknown something that it cannot tell us of, and for the interpretation of which we must look to other sources, as we must also for the basis of "sound morality and true religion."

PHILOMATH.

THE ENERGETIC CIRCLE.

DEAR HARBINGER—I merely write a few lines to let your readers know that our circle is still in the land of the living. Since we re-assembled after our three weeks holiday we have had a good deal to contend with, the very hot weather being one of our principal draw-backs. Several of our lady members, too, are away at the sea bathing, and will be until Easter; and our medium had a severe attack of dysentry, so that all these causes combined, have been very much against us indeed, especially where changes are so detrimental to that perfect harmony so essential to our progress. However, our sittings have been kept up regularly, and all the members at home have as usual been punctual in their attendance at them; and, notwithstanding everything we have had to contend with, we have been making quiet headway. It will be remembered that we were to sit under new test conditions of seeing the medium and the materialised spirit at the same time, and, as this somewhat interrupted the regular course of our proceedings, it naturally threw us back. I am happy to say that, after a series of very indifferent sittings, at which little or nothing was visible to us, and King's light very dim, a change for the better has taken place. It seems, though at these seances we did not see much, yet progress was being made in the materialisation of the spirit-form. Darkness was necessary to the process, and hence the dimness of the light I may here remark that, when the manifestations are of an indifferent character, King's light is also small and dim, thus showing its intimate connection with the rest of the phenomena. On last Friday night we had a very promising seance, five members only being present. King's light was more than usually luminous, and by its means we were all enabled to see the entranced medium quietly seated in his chair and a petite form—that of a female, as we supposed—seated or kneeling close to his right side and next to the vice-chairman, who reported to us that he saw its face, hands, and arms, the face being of a dark colour. The hands were small and beautifully formed· One was across the breast, and the other arm and hand outstretched towards him. The form was heavily draped in white. The medium, whom we all saw quite distinctly, had on his usual dress. The small spirit-form we supposed was that of Katie King materialised, as far as the head and bust. On the previous Sunday night several of us saw a tall, draped form standing between the medium and myself. The face was draped, so that I could only see the contour of it, but I saw a long black beard at the chin, and I also had the hair passed through my fingers, I having one of my hands resting on the medium's head at the same moment. The figure was that of John King. On Sunday last the weather was very warm and muggy, so our manifestations were not so good as on Friday, though the attendance of members was larger. They were similar to those of Friday, but not so powerful, nor was the light so luminous. We are all much pleased with the progress we are making, and ere long hope to be able to allow some of our friends

admission to the seances; but this won't be for two or three months yet. Up to this date, I may add, the sealed packets which were taken away by the spirits just before Christmas have not been returned, but we have no doubt they will be. We cannot account for it, but simply record the fact. One explanation of the delay in writing on them is that our medium, not being a regular writing medium, direct spirit-writing can only come occasionally.

Sandhurst, THE CHAIRMAN.
23rd February, 1875.

THE "ROCK" ON SPIRITUALISM.

THIS Church of England luminary is evidently much disgusted at the spread of Spiritualism in England. In its issue of September 25, 1874, it has an article on Spiritualism which commences—"We are again compelled to refer to this execrable subject, and to repeat with increased urgency all our former warnings." The "Rock" laments that the time has gone by when it might have been possible to ignore the existence of what, in old testament times, was held to be such an abominable sin, that whoever was guilty of it was not allowed to live. It evidently sighs for a return of the good old times referred to. What a salutary influence the execution of a few score of mediums would have upon the numbers of what the writer contemptuously calls "Satan's wretched dupes," but in spite of the warnings, invective, and denunciations which he piles up very high, they go on unheeding; he is therefore jubilant that punishment is already overtaking some of these wicked sinners, who dare to ignore the commands of the Church. It appears that the leader of a popular musical band (probably the mediumistic bellringers) called the attention of the chairman at a recent spiritualistic meeting to the annoyance they were subjected to by mischievous spirits, who carried away their instruments and portmanteaus, and sometimes one of their number was carried bodily into another room. He asked advice as to what he and his companions should do under these circumstances. Mr. Morse (the medium). who was present, was shortly afterwards controlled by a spirit, who expressed his pleasure in being able to offer them the counsel and advice they desired. In the course of his remarks he said—"You must also bear in mind that the spirit, from the highest to the lowest, is simply a human being removed from among you. Therefore, when these spirits meet you, it is best to try them rightly and deal with them scientifically, because, first, we find that when they are driven away they only return again to do you harm by coming in greater numbers. But if you reason with them they will not be so bad. It is, remember, a fight between purity and impurity. . . . . Remember that a violent man among you has only to throw off his material form to become a very devil. But just as you may make a man better by instruction and example, so you may make spirits better by strict attention, and not only improve but elevate them." This address the "Rock" looks upon as impious in the highest degree—to attempt the reclamation of "fallen spirits" is flying in the face of God! There is nothing (says the writer) in Scripture to lead us to suppose their recovery or amendment possible. Their doom is irrevocably fixed, and they know it." The article concludes by urging the Bishops to move in the matter before the whole land becomes defiled, as the movement (Spiritualism) is now rapidly becoming one of the most prominent perils of the day. We perfectly agree with the concluding sentence. Spiritualism is undoubtedly one of the most prominent perils to Church and dogma, but it is rather too late to bring the theological brooms to bear to sweep back the tide which is rapidly spreading over the civilized world. No Church dams (or damns) are strong enough to seriously impede its progress: the only hope for the Churches is in the elevation of their platform. Here and there we find ministers realising this, but the majority still cling to the old dead level—howling over the approaching danger, but making no practical effort to avert it.

THE GATES AJAR.

ANOTHER of the many instances we delight to record, of the manifestation of spirit presence, unsought and unexpected by the receivers, has come to our notice. We take a special pleasure in such cases, because they are to us evidence of the increasing power of our dear friends on the other side of the grave, and also of the decrease among ourselves of the obstacles to that "open vision" which we hope will bless the earth in the future.

There lives, in one of the suburbs of Melbourne, a widow woman who supports herself and her children by needlework, and ekes out her living by keeping a shop of such articles as are in frequent demand in her business. Her life is a hard one, full of work, full of anxieties, overtaxed, ill paid, little leisure for mental culture, no hope of rest, no escape, even temporary, from the harassing cares of her position. She is a good Church woman, religious, simple in faith, averse to new notions, and has no connection whatever with Spiritualism—except one. One link alone binds her to the vast and increasing body of those who owe the sweetest comfort of their lives to the blessing of communion with departed spirits. She had no choice in forming this one link; she did not form it; it was made for her, unknown to to her; she was born a *medium.* All her life she has been subject to influences, sights, sounds, warnings, dreams, waking and sleeping, of which she could neither give nor obtain within her narrow circle any explanation. She was, however, used to them, and being well laughed at for them in early life, as she grew into the cares of maturity she ceased to speak of them; she could not fail to attach some importance to them herself, for never did any misfortune happen to her, (and she met more than her fair share of these) but that she was duly warned of something about to happen, something to be avoided. Her mediumship, however, was so incomplete, and she was surrounded by circumstances (so unfavourable to its development, that her spirit-guides were unable to impress her with warnings sufficiently distinct to be available as a means of protection to her. Even in the case of a most unhappy marriage which she contracted, and which proved the bane of the best years of her life, though the warnings were repeatedly given they were so indistinct in character that she had at the time but a vague idea of what they pointed to. This is a very common experience of mediums when they are as yet only partially developed. Whenever the mediumistic power is cultivated to advantage, whether by the efforts of the individual, or by favourable circumstances, this difficulty disappears, and, as is narrated in the Biography of Mrs. Conant, the band of guardian spirits become the truest friends and wisest counsellors the medium has. After many trials and much misery, that might have been avoided had she been in fuller communion with her spirit-guides, our poor friend was called to meet one trial more, that seemed to be the very bitterest drop in all her cup of woe. She lost an only and most beloved daughter just entering into womanhood, her companion, her friend, her darling, her only one was taken from her. No one that has not met this trial themselves can fully realise the desolation of it. It would have been but natural that she should have rebelled against it in bitterness of spirit, or sunk beneath it overwhelmned with melancholy. But no; a strange joy tempered her bitter grief; her heart was ever murmuring to her—"My darling is safe, safe from suffering, from sin, from her long protracted pain." While thus she thought rather of the departed one's great gain than of her own great loss, three or four days after the funeral, she sat in the evening twilight quietly musing, and sometimes talking with a sister-in-law who had helped her watch the dying bed of her daughter. All at once a step, which they both recognised, though neither spoke, came running up to the closed street-door, some one outside gave a peculiar rap, a rap which the daughter always gave as a sign to her mother that it was she who was there, whenever she came home in the evening after the shop was closed. "Mamma, Mamma," cried her well-known tones outside. The mother and her sister-in-law gazed at one another stupefied with astonishment; both heard the step, the rap, the voice,

but how could they, utterly uninformed as they were of similar manifestations occurring in other parts of the world, how could they dream of the great boon and blessing which was given to assuage their grief and cheer their loneliness. The mother has since often regretted that she did not open the door to her unexpected visitor more rapidly, for astonishment kept her a few moments unable to move; she naturally thinks that had she done so, she might have seen her daughter face to face. This, however, is highly improbable. It was not the closed door of the street that constituted a barrier between them, but the yet undeveloped mediumship of the mother. At the time this occurred she was quite unacquainted with Spiritualism, and knew nothing of its theories or its experiences. Since then it has been a pleasure to us to point out that this momentary manifestation is in all likelihood, and, if she will co-operate, only the precursor of a closer, happier intercourse. The simple practice pursued by many who wish to develop their mediumistic gift to higher possibilities, of sitting tranquilly and regularly alone without anxious thought, for an hour daily, will most likely enable the daughter to come often again and again to her mother, till at last the veil between them will become so thin and be so easily raised that the beloved form will come at times—a visible presence to bless and soothe the aching heart, which longs for her more and more, as the desolation of the loss is more and more fully experienced.

THE NELSON HOLMES EXPOSURE.

There has been great joy in certain quarters over the exposure, apparently very complete and well-deserved, of a "Katie King," who was neither Katie nor any disembodied spirit. Our readers will no doubt remember an account published in the *Harbinger* some time ago of Katie King having appeared at séances given in Philadelphia, through the mediumship of Mr. and Mrs. Holmes. At the time these appearances first began, or soon after, Robert Dale Owen published a letter, in which he declared his conviction of the genuine spirit nature of the phenomena. He subsequently pointed out that the Katie King he there saw, did not resemble the photographs of Katie taken at Mr. Crookes' séances in London; but, while calling attention to the fact, he admitted that we are yet too ignorant of the laws of mediumship and of materialisation to know how much, or in what way, the characteristics and features of the medium affect the materialised form. It is generally understood that the spirit *assumes* a form, sufficiently material to be recognised by our earthly senses, from substances thrown off from the bodies of the sitters, more especially of mediums. It would not, therefore, be strange if there were *slight* variations in the features of materialised spirits, when appearing with different circles. This, however, has nothing to do with the present case of imposture. If the American papers which have reached us by this mail are at all to be trusted, a good-looking woman, in want of money, yielded to the solicitations of Mr. and Mrs. Nelson Holmes and, in conjunction with them, by means of slip panels, a wire bolster in which she was hid, &c., perpetrated a gross fraud and swindle upon the public. She has been fully exposed, and brought to a complete confession of the *modus operandi*, by the leading Spiritualists who had at first endorsed the seances. In the whole affair we find matter for some regret, but for much more rejoicing. We regret that any one possessed of the high gift, and called to the solemn duties of mediumship, should debase it, and degrade themselves, by descending to a cheat. But we rejoice that any and every cheat connected with Spiritualism—and, as long as human nature continues what it is, such must sometimes be—should be always fully and promptly exposed. We are particularly glad when the exposure is effected by those well known as firm adherents to the cause. It is to such we look most for careful scrutiny, and for perfect frankness in all that is the least suspicious.

The event that has just occurred in Philadelphia should teach us one or two lessons that we may all profit by. It should teach us continued watchfulness; for there is little room to doubt that the two Holmeses have been at one time genuine mediums, effecting all that occurred at their seances, with no other aid than that which was given them by the spirits. This failing, however, or not coming in the way they wanted it, they resort to trickery, under the strong temptation of the opportunity to make money. Any medium may lose the peculiar power which makes him such, either temporarily or entirely, without knowing in the least why it is withdrawn. No doubt, in such a case, it is difficult and disagreeable to make the avowal of the loss; but no other course is open to any one who would keep that which is worth more than mediumship—self-respect and integrity.

Again, it is clear that on all Spiritualists rests the duty of always carefully investigating at every circle or seance they attend, of never being careless, superstitious, or indifferent as to proof, and this duty is solemn and onerous in proportion to the amount of confidence that attaches in the world to the name of the investigator. More than ever do we look to men like Crookes, and Varley, and Wallace, to conduct their examinations under the strictest test conditions that scientific knowledge and habits of accurate observation can suggest.

But, above all, let both mediums and sitters learn that test conditions, and cool, rigorous judgment, are equally necessary for the protection of both parties. No true medium will hesitate a moment in allowing every facility for examination that is possible: and when the phenomena do not occur, under any special conditions, will be content that they should not appear, without feeling aggrieved at want of success, in a matter which, if he is honest, it is beyond his power to control.

The lesson to all of us is clear, distinct, and perhaps much needed. We must be more cool, more strict, more severe in examination, more patient as to results, and more cautious as to how and to whom we give our confidence. No one that has known Spiritualism for any length of time, and by personal experience, will hesitate for a moment in accepting these conditions, or will fear for a moment that the blessed certainty of life beyond the grave, and of spirit power to communicate with this life, is in any degree imperilled, because the tricks of a couple of swindlers have been detected and exposed.

MASONIC HALL LECTURES.

Two highly interesting lectures were delivered during the last month at the above hall by Mr. E. F. Hughes. The first, entitled "What is Spirit? or Mind Material; Materialism not Infidelity," was a very logical one. The "Materialism" defined by Mr. Hughes is a very different thing to the soulless Atheistic Materialism of the Bradlaugh School. The second lecture "Life Purposes" was a "Harmonial" one, teeming with the principles of that philosophy. We annex an abstract of the two:

What is Spirit? or Mind, Material; Materialism not Infidelity?" was the subject of the first. The lecturer dwelt at some length on the unwarrantable antagonism which had been displayed by orthodox theologians, especially such of them as claimed to be men of science, both by means of the pulpit and the press, to the materialistic philosophy, and materialists themselves. Sir Wm. Hamilton, in his lectures on Metaphysics, had said:—"Psychological materialism, if carried out fully and fairly to its conclusions, inevitably results in theological atheism." The great error, the lecturer said, of theologic scientists is, that they leap to certain results as consequences of the admission that mind is material, and then, in view of their conclusions, deny and denounce materialism. This furnished a just ground of complaint, and the responsibility of the materialistic philosophy involving, "inevitably," "theological atheism," was not chargeable against materialists, but such of their opponents as Sir Wm. Hamilton, who persisted, by their theology, in creating a God of their own. In order to relieve materialism from the charge of infidelity, and materialists from the stigma of being infidels, he was desirous to show, and from a scriptural and theological point of view, that materialism does not involve either atheism or any other kind of infidelity whatsoever.

By the word spirit, the thinking part, or what we otherwise term the mind, of man, was to be understood. In answer to the inquiry, what is spirit? what is mind? two distinct and conflicting opinions had been maintained; the one, that it is material, since it possesses essential characteristics of matter, the other, that it is immaterial, and not the subject of any one property or condition of matter. The following is a brief summary of the arguments adduced in support of the materialistic view:—Mind is somewhere.—This statement involved the whole question. If correct, mind is material; if mind is nowhere, then it is indeed immaterial—it is nothing. The belief that the mind is somewhere was in accordance with the teaching of the Scriptures. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "I knew a man in Christ about fourteen years ago (whether *in* the body I cannot tell; or whether *out* of the body, I cannot tell; God knoweth)." "For what man knoweth the things of a man, save the *spirit* of man which is *in* him?" The passages having reference to death as a giving up the ghost; and those which narrated demoniacal possessions, and the exorcism of demons, are to the same purport; while the belief in the doctrine of a separate state of existence, and the fact that the senses are the avenues of the mind, supported the same view. We admit that God, who is a Spirit, that angels, who are spirits, are somewhere, that God is indeed everywhere; we must, therefore, admit the mind of man to be somewhere. The mind of man, being somewhere, must have dimensions; locality and extension are properties of matter, therefore the mind is something, and if something, material; for what does the word something mean, unless something material, something that has locality, and is extended? The lecturer further dwelt on the reciprocal action of mind and matter as evidencing relationship; and on the philological argument. He then defined mind as being a thinking substance, the precise and entire character of which is not yet known, but which must, of necessity, be material. The customary objections to materialism were met, and its advantages were shown, not the least of which, it was maintained, would be that it would lessen the distance between the true in religion and the true in science, and induce the cultivation, both by theologians and philosophers, of a worthier spirit and practice than the spirit and practice of uncharitable accusation and evil speaking.

The subject of the second lecture was "Life Purposes." The lecturer remarked, that having on previous occasions dealt freely with controversial subjects, he had thought it might be of some service to take up a subject having a practical bearing, and said that life may be considered under two aspects; one having reference to what it really is; the other to the period of time during which any one having life retained its earthly posession: also, that life purposes are of two orders; general, and special; that the general purposes of life are alike common to all, and embrace the preservation, the protection, and the enjoyment of life; while our special life purposes consist of those particular ends and aims we set before us, and of which, through life, we seek the attainment. Man is so constituted, rationally and morally, as to be competent, and at liberty, to devote himself to other and nobler purposes than that of living in order merely to live. This it is which distinguishes him from inferior creatures. Men also differ from each other, in the order and measure of their endowments; but all have ability to set before them for accomplishment some worthy object; and only as this is done does a man attain to the proper standard and dignity of man. Let each, then, have some worthy life purposes. In order to do this our life purposes should be in harmony with our nature. We should consider their fitness for us; and our own adaptation to them; and thereby seek to secure consonance between our life purposes and our life forces. Our life purposes should be in harmony with our capacities. Not only should they comport with our nature in the concrete, but also with our powers severally regarded, and the varying proportions in which they may be developed. Our life purposes should be in harmony with our opportunities. If our circumstances and position forbid our carrying out life purposes for which we have a predilection, even though they may be consonant with our nature, and otherwise within the compass of our ability, we should modify them, or relinquish them for others, still worthy, if less ambitious; or we should be satisfied with their partial attainment. Our life purposes would be in harmony with the whole of our existence. Believing in a future life, we should live the present as related to it, and as being but a part, a small part, of the great whole. It is thus the present is made disciplinary for the future; the transient for the permanent; the mortal for the immortal; the earthly for the heavenly; and that man makes "the best of both worlds." Our life purposes should be in harmony with the source and centre of all life. So far as we know God we should seek to be like him. A want of such conformity is disorder, sin, and the cause of all evil, and of all suffering; while to be in harmony with God is to be happy, and to fulfil the highest purpose of our being.

The lecturer then reviewed some of the principal life purposes to which men devote themselves, expressing a word of compassion for those who have no life purposes, and who form the drift and the debris of being. He also appealed to his auditors, charging those whose life purposes were unworthy to supplant them by worthy ones; and those who had chosen worthy life purposes to persevere zealously towards their consumation; urging each and all not to live for the mere sake of living, but to have some laudable life purpose; to say, and so to act as to say truly:—

"I would not live in vain; pass through the world
For nothing but the journey, or to find
Its end and outlet; neither would I live
To magnify its guilt and wretchedness,
Build up a monument from others' woes,
And leave a name inscribed in tears and blood:
I'd rather live to bless it; what is bad
Discountenance, and what is good assist:
I'd make the world a debtor to my life,
And poorer for the loss of it; its path,
While treading it, illume; and when 'tis crossed,
Obtain a place 'mongst those illustrous dead
Who stand like beacons by the shore of time,
And breathing on us, bless us, guiding home
Earth's younger-born and later travellers."

HOW I CAME TO STUDY SPIRITUAL PHENOMENA.

A Chapter of Autobiography.—By Robert Dale Owen.

(*From the "Atlantic Monthly," November.*)

It was a quarter of a century after the time when I had shocked the Orthodoxy of New York by preaching Secularism, and had dreamed dreams, and published them, of national industrial schools that were to dissipate poverty and to regenerate a superstitious world. I had been representative in the State Legislature, member of Congress, delegate to the Constitutional Convention of Indiana; and had finally been appointed to represent my adopted country at a foreign court.

During all that period, though my thoughts had been chiefly engrossed by public affairs, they had turned from time to time to religion; and the theoretical opinions of earlier years had insensibly undergone some change. I had gradually reached the conclusion that our consciousness enables us to conceive of a great Originating Mind; that such a Supreme Intelligence must be benevolent, and that it would be well for man if he could obtain certain proof of a life to come. Then I began to hope that there might be such proof; though, so far, I had failed to find it in historical documents, sacred or profane.

I had been two years and a half resident in picturesque and stand-still Naples, where, except to the privileged foreigner, all spiritual studies were forbidden. I had heard of the "Rochester Knockings," wondering what supreme folly would come up next; and though, in passing through London on the way to Italy, my good father, recently convinced that spiritual manifesta-

tions were a reality, had taken me to two or three sittings, I saw nothing there to change my opinion that it was all imposture or self-delusion.

Then it was—in my fifty-fifth year, at about the same age when Swedenborg turned from science to Spiritualism—that there came to me by what men are wont to call chance, one of those experiences, trivial at first sight, which sometimes suffice to change the whole tenor of a life.

I was spending a quiet evening at the house of the Russian minister, M. Kakoschkine. Someone spoke of automatic writing, whereby one could obtain answers to questions, to which the reply was unknown to the writer. It was proposed to test this; and, as the wife of the Tuscan minister, a bright and cultivated English lady, who happened to be present, expressed incredulity, she was asked to put some question, the answer to which she was *certain* that no one present knew. Having consulted in the ante-room with her husband, she asked, referring to three large gold-headed pins that fastened her dress in front, "Who gave these three gold pins?"

After a time the hand of one of the ladies present, one who had barely heard of Spiritualism, and was much prejudiced against it, wrote, in a strange, cramped hand, the words, "The one that gives you a maid and cook"—the last two words being written backwards*

Every one thought the answer quite irrelevant, till the lady, whose question had called forth this strange reply, after carefully examining the paper, turned pale, and confessed that it was not only relevant but strictly true. The pins had been given to her by her cousin Elizabeth, then living in Florence; and that lady, at her request, had recently sent to her from that city two servants, namely, a lady's maid, who had been in her service ten days, and a cook, who had arrived two days before.

It is a strange, soul-stirring emotion—and one which, till of late years, few persons have ever known—the feeling which, like lightning-flash, comes over an earnest and hopeful mind when it has the first glimpse of the possibility that there may be experimental evidence of another world. I sat for hours that evening in silent reflection; and, ere I slept, I had registered in my heart a vow, since religiously kept, that I would not rest or falter till I had proved this possibility to be a probability, or a certainty, or a delusion. At last—at last (that was my exultant thought) I *may* be approaching a phenomenal solution of the world's most momentous, most mysterious problem!

Feeling thus, it amazed me to observe with what light indifference the other assistants at this astounding experience looked upon the matter. They went away wondering, perplexed indeed; but wonder and perplexity appeared to fade out without practical result in a week or two. I doubt whether, after the lapse of a month, any of them adverted to the incident at all, except, perhaps, in the way of relating to incredulous listeners of a winter evening that very odd coincidence about three gold-headed pins and a maid and cook. A numerous class of men, illogical or indifferent, seem incapable of realising the relative importance of new and unexpected things as they come to light.

Was it a chance coincidence? As soon as I had satisfied myself, past all doubt, that everything had occurred in good faith, that query suggested itself. If the written answer had been "Elizabeth," such a solution might have been accepted; since, among a dozen of the most common female names, that of Elizabeth would probably be included; and if so, the chances against a correct answer were only twelve to one. But who or what was it that went out of its way to give such a round-about answer to a simple question? How incredible, how difficult even to imagine that any agency other than a thinking entity could have selected so unexpected a form of reply! And if there *was* an external intelligence involved, how intensely interesting the field of inquiry thus disclosed!

Excited but unconvinced, I went to work in good earnest, devoting my entire leisure to the study that had opened before me. We had, of course, no professional mediums; nor, though I found among our acquaintances three ladies and two gentlemen who had more or less of the mediumistic gift—the lady who had written at the Russian minister's having the most—were any of them of much force; not approaching in power others whom I had met since. And, all inexperienced, we had to grope our way.

However, in sixteen months I had held two hundred sittings, of which I had kept a minute and scrupulous record, extending over more than a thousand foolscap pages. These I bound up in three volumes, labelled "Personal Observations"; and at the close of each I entered a careful digest of the evidence obtained, and a summary of apparent results.

The first volume was devoted chiefly to experiments in automatic writing, in reply to *mental* questions.* The result, satisfactory in some respects, was a puzzle to me in others.

I verified the reality of the phenomenon so far as this, that, out of *seventy-three* mental questions, one-half of the answers (37) were strictly relevant; while of the remainder, one-third (12) were doubtful, and two-thirds (24) were irrelevant; irrelevant answers being most frequent in dull, wet weather.

The questions put usually referred to the phenomena themselves and their character. The replies, many of them ingenious and some philosophical, were adverse to the spiritual hypothesis, as witness these extracts:—

"The phenomena of table-moving, rapping, and the like are not supernatural, not spiritual; they are electrical and magnetic. . . . Involuntary writing is a phenomenon growing out of magnetic affinity, and similar in character to somnambulism; it exhibits the electrical action on mind. . . . There is in certain individuals such a wonderful electric and magnetic force, and so peculiar a combination of elements, that in their presence inexplicable results occur. But we must not therefore suppose that we can hold communion with the spirits of the departed, for such power does not belong to man."

Soon after getting this reply I learned, through Mr. Kinney, formerly our minister to Turin, and through Powers the sculptor, that they had verified the phenomena of unmistakable spirit-hands, musical instruments when suspended in the air played on without visible agency, communications from deceased relatives, and the like. Reciting these allegations in one of my (mental) questions, and asking an explanation, I got nothing more satisfactory than this:—

"It is not possible now to know whence come these . . . . But we cannot communicate with the spirit-world. To push inquiries in that direction is unavailing, and productive of confusion without utility."

The question called up by this phenomenon was, "What intelligence gave these replies?" All the more important answers were obtained through a lady of an ordinary, practical turn of mind, to whose cast of thought, philosophical inquiry was absolutely foreign. Yet through her there came to me such allegations as these:—

Q. (mental). Is it of any consequence in what language I write out my questions, even if it be in a language which the person who answers does not understand?—A. Coming to a knowledge of the distinction between the positive state and that which is partial only, in the one it is probable that the language is not material, in the other, unless the magnetiser's thought be in a language known, there may be only confused results.

Q. (mental) What is the difference between the positive state and that which is partial only?—A. It is not the same influence. The concentration of magnetic force which is used for the one is not requisite for the other. The ordinary individuality is lost in one, while in the other both powers act at once.

When I conversed with the writer on such subjects

*For *fac-simile* of writing and other particulars, see "Debatable Land between this World and the Next," pp. 282-286.

*These questions were written out, usually before the sitting began, folded up and laid on the table, with the simple request: "Please answer this written question." To ensure a pertinent reply, I had, as a general rule, to keep my mind fixed on the substance of the question, until the table began to move.

as these, in her normal condition, I found that they were not only without interest, but quite unintelligible to her. But I knew it was claimed by writers on vital magnetism that, under magnetic influence, the patient often obtains clearer perceptions and higher knowledge. I had read what one of the most modest and cautious of these writers had said, namely: "The *sonnambule* acquires new perceptions, furnished by interior organs; and the succession of these perceptions constitutes a new life, differing from that which we habitually enjoy; in that new life come to light phases of knowledge other than those which our ordinary sensations convey to us."*

I concluded that this might be the true explanation; and that the answers I received might be due to the action of the writer's mind, in what Andrew Jackson Davis calls its "superior condition." Whether the writer's own ideas were occasionally mixed in I sought to ascertain, asking:

Q. (mental) Are the opinions which you have expressed in writing in part the opinions of your ordinary individuality?—A. It is so to a certain extent.

As the lady who wrote was an utter sceptic in the spiritual theory, I set down the opinion expressed that communion with the spirits of the departed was impossible, as due to that state of unbelief.

Thus, after sixty sittings, running through three months and a half, I had made but little progress toward the solution of the great problem. I was the rather disposed to set down what I had witnessed so far as merely a mesmeric phenomenon, because an intimate and valued friend and colleague, the Viscount de St. Amaro, then Brazilian Minister at the Neapolitan court, had brought to my notice many of the wonders of what has been called animal magnetism, together with cognate subjects of study.

As these opened on me I found it expedient to enlarge my sphere of research, and to consult the best professional works on physiology, especially in its connection with mental phenomenon; on physiology in general, on sleep, on hallucination, on insanity, on the mental epidemics of Europe and America; together with treatises on the imponderables, including Reichenbach's curious observations, and the records of interesting researches then recently made in Prussia, in Italy, in England, and elsewhere, in connection with the influence of human electricity on the nervous system and muscular tissues.

I collected, too, from London and Paris, the most noted works containing narratives of apparations, hauntings, second sight, presentiments, and the like, and toiled through formidable piles of chaff to reach a few gleanings of sound grain.

Gradually I reached the conclusion that what had been regarded by many as new and unexampled phenomena are but modern phases of what has always existed; and I finally became convinced that for a proper understanding of much that had perplexed the public mind under the name of spiritual manifestations, historical research should precede every other inquiry; that we ought to look throughout the past for classes of phenomena, and seek to arrange these, each in its proper niche.

Nor meanwhile did I neglect my "Personal Observations" In the second volume of these I find recorded the results of fifty sittings, running through five months. These were chiefly devoted to the obtaining of communications through table-tipping, and occasionally by means of raps. And here I came upon certain manifestations, often (as at the Russian minister's) incidental and at first blush unimportant, yet, when more closely scrutinised, of startling and suggestive character.

Take this one as example. August 23, 1856, we had a sitting at the house of an English physician resident in Naples, all present being English or American, yet familiar with the Italian language. The table was boisterous and unmanageable, tilting violently from side to side. At the word of command it waltzed, beat time to the polka, went into the next room, returned, and would hardly remain still. Unable to get any communication, we asked, "Is there anyone in the circle who ought to go out?"—A. Sophia Iggulden.

She left the table accordingly, and as soon as she did so the manifestations were quiet.

Q. Why did you object to Miss Iggulden?—A. She is antipatic his simat—

Here I remarked that it was spelling nonsense. Soon after, we suspended our sitting. Later in the evening a lady who was present for the first time at a spiritual seance, looking over my minutes, said, "I understand that sentence; it means, 'She is *antipatichissima* t—,' and the *t* is probably the beginning of another word."

When the table was then asked to complete the sentence it did so, thus, "She is antipatichissima to-night."

It was quite accidentally that we discovered the meaning here; but once discovered it was unmistakable. The Italian word *antipatico*, of which the above is the superlative, feminine gender, is much in use, corresponding to "not sympathetic;" so that the meaning was, "She is very unsympathetic to night."

It was evident that such an answer, thus obtained, could not be explained on the theory of the reflection of ideas, or that of expectant attention; to us all it was utterly unexpected.

Again, October 19, 1856 at a sitting in my own parlor, present the medium, Mrs. Owen, and myself. The evening before an alleged spirit, purporting to be a deceased sister of the medium, named Maria had announced herself, and had promised to return this evening. Her sister (the medium), beginning to have faith in the spiritual theory, asked, when the table began to move, "What spirit is here to-night?"

Myself (sceptical), Oh, don't put it in that way. Ask what force moves the table.

Medium (persisting). Please tell us your name.

Of course we all expected the name Maria; instead of which we got "*Do fo*:" and when we asked if that was right, he answered, "yes."

The medium was much disappointed, and I said, "That can't be right. There's no name beginning Dofo; but let us see what it *will* say."

It went on to spell *r c e s*, and then the word *speak*. It had spelt as far as *s p e* before any of us had the least idea what what was coming. Then suddenly it flashed on me; I had said, "Ask what force moves the table." And the table replies by another question: "*Do forces speak!*"

I stood self-convicted; forces do *not* speak; I had been properly rebuked for asking an absurd question. But who, thus tersely, thus logically, was showing up its absurdity? What intelligence had undertaken thus to reason the matter with me? reminding me that if a mere force moved the table, it was ridiculous to ask it a question or to expect an answer. I gave it up, for there was not a word to say in reply.

Yet again, November 1, 1856; place and assistants the same as before; spelling steady and regular.

The name Maria announced. The medium, taking it for granted that it was her sister, asked several questions, but got no reply. Then Mrs. Owen spoke, and obtained several answers. The medium was surprised and hurt at this apparent preference. Conjecturing that she might be misled, I asked, "Is it Maria N—?" (the sister's name?)—A. No.

Myself. What name, then?—A. W——.

Myself. Was that your married name?—No; it was F——.

A lady intimately known to us more than thirty years ago at New Harmony, but since deceased. As a test I asked her (mentally) what was her favourite song—thinking of "Fairy-like Music," which I had often heard her sing. But the reply was "Long, Long ago;" and then Mrs. Owen and I both recalled the fact that that *was* her chief favourite. Then I put this mental question, "But was there not another song that you used often to sing at our house?"

No reply for a time. In the interval occurred the following conversation:—

*Traite du Somnambulisme, by Betrand, Member of the Faculty of Medicine in Paris, Paris, 1826, pp. 469, 470.

Mrs. Owen. Poor Maria! How much she suffered in life!

Medium. Was she unhappily married?

Mrs. Owen. Very unhappily. She was of a warm, frank, impulsive disposition; while he was cold and bitter. He treated her with great and persistent cruelty.

Medium. How did she happen to marry such a man?

Mrs. Owen. They had only known each other about a month, but Maria was to blame in that affair.

Shortly after came five raps (the conventional call for the alphabet), and there was spelled out, "*Feeling drives pride away.*"

Mrs. Owen asked whether that was a reply to my mental question or to her remark, and got for answer, "Remark."

The reply itself (very unexpected, since I was looking for the name of a song) puzzled me, till Mrs. Owen recalled, what I had partially forgotten, the circumstances of Maria's marriage, as follows:—

When Mr. F——first came to New Harmony, he lodged at the house of Maria's father, seemed much pleased with the daughter, asked her in marriage, and was accepted. A day or two, however, before that set for the nuptials, he wished to break off the match, alleging that he did not love Maria as much as he ought to make her his wife. But she, doubtless much attached to him (as she proved afterwards by a life's devotion), held him to his engagement, saying she was sure John would love her when she came to be his wife. So the marriage took place on the day appointed.

It was with reference to all this that Mrs. Owen had remarked, "Maria was to blame in that affair." Then how touching at once, and appropriate the apology, "Feeling drives pride away."

It would be difficult, in the same number of words, to reply more pertinently, or probably more truly, to the imputation in question.

I think that brief sentence converted Mrs. Owen—a woman of strong logical mind—to the spiritual theory. It staggered my life-long scepticism. I could not but think of poor Maria as actually making to us, from her home in another world, this excuse for a natural weakness; and I recalled those tender words, spoken of a far greater sinner than she, "To her shall much be forgiven, because she loved much."

I think I should have surrendered my unbelief, as my wife did, seeing that I was wholly unable, on the pneumatic theory, to explain the sudden and startling presentation of these four words, but for the fact that, shortly before, we had received through the table, and purporting to come from three several spirits, detailed information touching the death of two friends of the medium, every word of which proved false. And in this case we had tried the (alleged) communicating spirits by asking sundry test questions, which were correctly answered; the true answers, however, all being known to us. It had not then occurred to me that spirits from the other world might deceive, as so many men and women do here; and that while some communications, truly spiritual, might be a mere giving back to us of what had been read in our own minds, others might be strictly truthful and wholly independent of our thoughts or knowledge.

But there was something more to come, appealing to the heart as well as to the reason.

I have already, at the close of my last paper, spoken of Violet, and of my grief at her early death. When I first began to receive, through the table, communications purporting to come from the spirits of the deceased, the thought did cross my mind that if those who once took an interest in us were able still to commune with us from another world, Violet's spirit, of all others, might announce itself to me; but when month after month passed without sign, I had quite ceased to expect it, or even to dwell on such a possibility. Great was my surprise and my emotion, when, at last, the silence was broken.

The place and persons were the same as in the last two examples. The name of Violet was suddenly spelt out. When my astonishment had somewhat subsided, I asked mentally with what intent a name so well remembered had been announced.

A. "Gave pro—"

There the spelling stopped. Invitations to proceed were unavailing. At last it occurred to me to ask: "Are the letters *p r o* correct?"—A. "No."

Q. "Is the word 'gave' correct?"—A. "Yes."

"Then," said I, "please begin the word after 'gave' over again;" whereupon it spelled out:

"*Gave a written promise to remember you even after death.*"

Few will be able to realise the feelings which came over me as these words slowly connected themselves. If there was one memento of my youth valued above all others, it was a letter written by Violet in the prospect of death, and containing, to the very words, the promise which now, after half a lifetime, came back to me from beyond the bourn. I have the letter still, but it has never been seen by anyone else.

Though many results similiar to this have been obtained by others, few reach the public. It needs, as prompting motive to overcome a natural reluctance, the earnest wish by such disclosures to serve truth and benefit mankind.

The circumstances were peculiar. What came was utterly unforeseen. When long-slumbering associations were called up by the sudden appearance of a name, it was in response to no thought or will or hope of mine. And if not traceable to me, it was still less so to either of the others. They knew nothing of my question, for it was mentally propounded; nor of the letter, not even that it existed.

Let us take note of this also. When, at the first attempt to reply to my question, the unlooked-for sentence had been partly spelled out—"Gave p r o"—it did occur to me that the unfinished word might be "promise;" and it did suggest itself that the references might be to the pledge made to me, long years before, by Violet. Observe what happened. The letters *p r o* were declared to be incorrect; and I remember well my surprise and disappointment as I erased them. But how was that surprise increased when I found that the correction had been insisted on only to make way for a fuller and more definite wording. It is certain that my mind could have had nothing to do in working out this result. If a spirit-hand had visibly appeared, had erased the three letters, had inserted the word "written," and had then completed the sentence, it would have been more wonderful, certainly; but would the evidence have been more perfect that some occult will was at work to bring about all this?

The above incidents impressed me deeply, yet it needed strong additional evidence, cumulative throughout after years and elsewhere recorded,* thoroughly to assure me that it was Violet who had given me this proof of her identity. At the close of the minutes of the sitting, part of which I have here given, I find recorded this scruple:—

"There is, however, in such results as the above, no proof of an occult intelligence which can distinguish and repeat to us *things not in our minds*; but further experiments may disclose a greater power than has yet shown itself." It was some years, however, before this occurred.

(*To be continued.*)

THE *Spiritual Inquirer* (Sandhurst) still holds its ground, and the circle reports are increasing in interest, "How and why I became a Spiritualist" a portion of the Autobiography of the present President of the Local Association of Spiritualists is both interesting and instructive. Knowing from experience how difficult it is to establish a spiritual paper, we hope the friends of the cause will assist our young contemporary till it is strong enough to walk alone.

In the morning when cool, and collected you rise,
Your orisons breathe to the Lord of the skies;
While your spirit is tranquil, and body refreshed,
Reflect, and decide, then you'l do it the best.

*In "The Debateable Land," pp. 437-450.

THE "TRIBUNE" AND SHAKERS.

ELDER EVANS ON SPIRITUALISM.

The Tribune was established, originally, in the interests of the *common* people, like the Roman Tribune —a magistrate chosen by the people, to protect the people from oppression by patricians or nobles—to defend their liberties against any infraction by Senate and Consuls.

Is not our *modern* Tribune a little too patrician in its tendencies on the subject of Spiritualism? No sooner are its patrons, and even its *founder* landed on the immortal shores of the spirit world, than all interest in their welfare is at an end. I have sometimes thought, perhaps hastily, that the Tribune was an organ to defend the people of the United States, who are *in* the body, against all attempts of the people of the United States, and any other States, who are *out* of the body, from establishing a scientific communication and friendly intercourse through which they might seek to destroy that which destroys—war, poverty, sexual incontinence, solid and fluid intemperance, together with the abnormal desires of mind and body, that engender diseases, which are excuses for medication and drug doctoring.

When the Fox girls were first in New York as mediums, I had a tilt with my friend Horace, in which he accused me of "having an axe to grind"—Spiritualism favored Shakerism. I replied, "henceforth, *Spiritualism* is an *Institution of America*." Am I not justified by subsequent facts?

KATIE KING.

"We have received, recently, divers letters of inquiry, principally from the inland and agricultural portions of the country referring to what the anxious writers are courteous enough to call the "recent spiritual manifestations." We must refer all such seekers after truth to those of our cotemporaries who have established connection with out-lying ghostly quarters. The Tribune only undertakes to deliver news from tracts accessible to railway trains, telegraphs, or at least, not to put too coarse a point on it, balloons."

As an order of people, we, the Shakers, *do* have established connections "with the out-lying ghostly world"—business connections too. Among this people, Spiritualism, which is showing so much power—see Rev. 18—originated. From here, Spiritualism went forth to humanity outside of this order.

Do you ask what good it has done? It claims to have released the thirty millions of Serfs, of the Russian Empire. If true, is not that glory enough? A friend from Albany, who went with the Palestine company, of seventy Americans, was present at a dinner given by the Emperor and Empress, at which the Empress, speaking of *Home*—the American Medium—states that it was by direction of Spirits, through Home, that the Emperor issued the *Ukase*, freeing the Serfs, and to this the Emperor assented.

That slavery in America was destroyed by Spirit agency, I have never doubted. "John Brown's soul went marching on," as really as did the army, and he went not alone. *Stanton* was a confirmed Spiritualist, and his statements, to us, that *Lincoln* was equally so, were most explicit.

Will the TRIBUNE, as the friend of the common people, of the two conjoined worlds, let these important facts go forth to humanity?

In the editorial "*Katie King*," there is a "break in the wall" The satire is designed to make a clean separation between the real and the fictitious—the honest and dishonest. It is keen enough for the purpose; but do you not close the door, to the inner world, a little too tight? Why not leave the gates, at least, ajar? When you put it in this wise: "This materialization must be either spirits, assuming visible shape, or a skilful trick of clever knaves—there is no half way ground," I like it. That is just the truth of the case. Just stick to that point, and we will get out of the fog. We can solve this problem, as we would solve any other scientific problem.

I was the first person, so far as I know, who defined Spiritualism as a science, not a religion; placing it with agriculture, astronomy, geology, and chemistry, to be dealt with accordingly.

By spiritualism, I would be understood the acknowledged existence of the spirit world—Human Immortality—the possibility of intercommunication between those in and those out of the body, and nothing more. The morality or immorality of the mediums—the occuring facts, whether important or puerile—the truth or falsity of communications, have no more bearing upon simple spiritualism than similar things have upon electricity and electricians, or upon farming. Science is an orderly arrangement of facts. Give us the facts. The use or no use, the sense or no sense, we will attend to hereafter.

In an editorial of even date in the Scientific American, are the following tremendous utterances. They may correspond with your "Innocent Earthquake:"

"HOW TO INVESTIGATE SPIRITUALISM."

"There has been lately an extraordinary revival of spiritualism, and it again challenges the general attention. Nearly all the newspapers, and some of the most respected of the literary magazines, without reservation or protest lend their columns to its advocates.

"This revival of spiritualism is probably due to the new phase which the spiritual manifestations have taken on: Materialisation, in place of raps, tips, trumpet blowing, tying, levitations, ponderations, etc., performed by or through the medium, we now have the spirits appearing *in propriæ personæ*, with bodies apparently of flesh and blood, and nicely dressed in such clothes as they wore when they dwelt in the mortal coil.

"Now these things seem to justify us in recurring to the subject of spiritualism, and in improving the opportunity to point out some things which Science has to do with it. And to make the matter short, we will limit our remarks to the alleged physical phenomena, the movements or changes of matter. We leave out of view, of course, the religious aspects of spiritualism; and for its bearings on psychology and physiology, we refer to what Faraday, Carpenter, Tyndall and others have written.

"In the first place, then, we can find no words wherewith to adequately express our sense of the magnitude of its importance to Science if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century. Its discoverer will have no rival in renown, and his or her name will be written high above any other. For spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of Science. It denies the conservation of matter and force; it demands a reconstruction of our chemistry and physics, and even our mathematics. It professes to create matter and force apparently out of nothing, and to annihilate them when created. If the pretensions of spiritualism have a rational foundation, no more important work has been offered to men of Science than their verification. A realization of the dreams of the *elixir vitæ*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of spiritualism."

Having, for the last forty years, studied this science of Spiritualism—by it I was converted to Shakerism—with our own mediums, who have no motive, either of poverty or vanity, to practice fraud, I visited the *Eddy's*, who knew not of my coming, determined to knew of the facts, there existing—I went, as to one of Tyndall's experimental lectures. After an unprejudiced examination, I pronounce the materialization, that I witnessed, of some fifteen spirits, of men and women, to be as true and real—as genuine—as are any facts in agriculture or chemistry that I have ever witnessed. I fully realize the responsibility I assume by this statement. I do it as a duty to my fellows, who may not have the opportunities, I have had, in forming a union with disembodied men and women.

"Two theories only, are tenable, regarding most of

the Spirit manifestations. They are real and true and honest, or they are a culpable fraud." So says the Scientific American. That is the pin to hang all doubts upon, until removed therefrom by facts—evidence. But when, to this, he adds, "the media, in these cases, are either the most worship-worthy of mortals," I demur entirely. *We*, too, fell into that trap. The facts may be real and the materializations true, and yet the mediums be as great cheats and liars, as were some of the Reporters—not the Tribune's—who professed to give, the public, the facts of our Steinway Hall Meeting, on the 22nd November, and as *somebody* must be, in the great scandal suits.

Even when media are entirely truthful, it no more constitutes them worship-worthy, than is a pipe, that conveys precious or vile fluid—than is an electric machine. Again says the Editor, "Concerning raps and materializations, there is a question of fraud or no fraud, and this is a question of such fundamental character, that the answer to it is conclusive of the whole matter." Then come the tests, to settle the important question—A gun is suggested, to shoot the apparition. This, the Editor is afraid of, and warns the investigator that an action, for murder, would lie, should the fraudulent medium be killed.

Of the fifteen male and female figures of different sizes, ages and proportions, that I saw, any one of them might have been subjected to that test. But I too, would give a caution. While any kind of a test, that a sincere enquirer might honestly require, as evidence, or to detect fraud, would pass harmlessly; should the *tester* be a fraud, the missile might rebound and kill the sender.

Then we have the "Lasso" suggested, "a dark lantern, some ink,"—then "a strong grasp upon the materialization." Any thing, friends, if you bear in mind, that haply contending with something real, you may kick against pricks.

If "the peace of society is disturbed, something must be done for quiet, or many good friends will go to Bedlam," I trust that all those Editors, who gave such liberal advance notice of our Shaker Meetings, will happily escape.

F. W. Evans.

R. D. OWEN, ON THE HOLMES' MANIFESTATIONS.

We extract the following from the *Philadelphia Bulletin* in which it appears under the heading of "How a prominent Spiritualist repudiates his faith."

Philadelphia, December 6, 1874.

Circumstantial evidence, which I have just obtained, induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifestations presented last Summer, in my presence, through Mr. and Mrs. Nelson Holmes.

Robert Dale Owen.

Learning that Robert Dale Owen had affixed his signature to the letter quoted above, our representative called upon him and had the following interview:

Reporter—What are your grounds for this withdrawal of confidence?

Mr. Owen—Understand me; I do not make any accusation, but simply do not wish to give rise to any confidence in these manifestations. Myself and friends have every reason to believe that the manifestations of last Summer were what they were represented to be, but the "Katie King" lately shown us is not the same.

Reporter—In what way does she differ—in facial respects or otherwise.

Mr. Owen—The latest "Katie King" differs in both face and form. She is shorter than the "Katie King" we saw last Summer. Let me say to you that upon the return of the Holmeses the "Katie King" of last Summer reappeared to us and said, not in the words I am about to use, but to the same purport, that she had been advanced in the spirit world and it would be more difficult for her to appear in the future. After that there was a break of about three weeks, when "Katie King" again appeared, but my friends and myself look upon her as a bogus one. Of course you will understand that

THE "DARK CIRCLE" MANIFESTATIONS

Were continued, but in these I have taken little interest. I don't care for these ring and other manifestations. Although I am inclined to believe them genuine, yet they never interested me. What I am interested in is the materialization of spirits; or, in other words, is it possible for spirits to materialize themselves?

Reporter—What led you to suspect that the "Katie King" of to day is not the one you saw last Summer?

Mr. Owen—As I have said, I never like to vouch for anything that I cannot thoroughly authenticate; had I not so strongly indorsed the manifestations I would have said nothing. My suspicions were first aroused, and those of my friends, by the difference in the forms and faces of the "Katie Kings" The arrangement of the cabinet did not satisfy me, and I so stated to the Holmeses. I requested that the cabinet be placed on castors, so that it could be moved to any part of the room, and also that it be thrown open for examination. Now, while they did not refuse to do this, they neglected to accede to my request, which amounted to the same thing.

Mr. Owen then described the proximity of the cabinet to a window (that had been boarded up) and a door, and stated that the arrangement might have allowed of traps. He further stated that before writing the letter published above he called on the Holmeses and advised them that he was not absolutely satisfied with their manner of conducting their seances In the case of their Ninth-street seances Dr. Child, myself and some others took down a partition that there existed, and had a practical builder to aid us, but found nothing to shake our belief. I said to the Holmeses that the placing of

THE CABINET

On castors would dispel all suspicion, yet they did not accept the idea. Again, Dr. Child, who went with them in several houses, found two that seemed admirably suited to the purpose, but these did not meet the ideas of the Holmeses, who complained of the rent and some other matters. Dr. Child, you will understand, was just as much interested in freeing the manifestations of all suspicious surroundings as myself.

Reporter—Do you think that the Holmeses would practice a fraud?

Mr. Owen—I repeat I do not make any accusation, but certainly none could better do it than they. Failing to produce the original "Katie King" they might be led to produce a bogus one.

Reporter—Will this discovery hurt the cause of Spiritualism?

Mr. Owen—Oh, not at all. It is merely the failure of one experiment; that is all.

Reporter—Who is "Katie King?"

Mr. Owen—That I cannot answer. Dr. Child has published a letter which he believes came through her but it must be taken with a few grains of allowance. I am never in favor of accepting anything of the kind without corroborative evidence.

Mr. Owen concluded the interview by stating that he had been informed by some friends that the Holmeses were willing to accept the suggestion he had made, which he (Mr. O.) hoped was true. The matter these friends intend following up, but for the present Mr. Owen desires to withdraw all that he has said in the way of vouching for the correctness of the manifestations.

The *Bruce Herald* of December 22nd, contains a long account furnished by their "own" correspondent, of a seance held at Dunedin. The manifestations consisted of raps, trance speaking and medical diagnosis. One of the members of the circle formerly resided at Ballarat, and although interested in Spiritualism was unable to obtain sufficient evidence to convince himself of the facts until through the manifestations at the circle referred to, all doubts were removed.

HOW TO ACT.

Do nothing you would fear to do,
Though it were known abroad,
The path of truth, and love pursue
It is the way to God!

IS THERE A DEVIL ?*

The above is the title of a Lecture delivered about eighteen months since at the Turn Verein Hall, Melbourne, by Mr. Tyerman. It was subsequently published in pamphlet form, and the edition was rapidly disposed of. The frequent enquiry for copies since the first edition was sold out has induced the author to publish a second revised and enlarged edition, a copy of which is now before us. The question as to the existence of a Devil is ably answered by Mr. Tyerman in the negative, for the following reasons, viz.—

1. In the first place, the orthodox account of his transformation from an Archangel to a Devil, and his expulsion from heaven, seems to me utterly incredible.

2. My second reason for disbelieving in the existence of Satan is, that such a personage was not known to the early writers of the Bible, and when he was introduced he was by no means the bad being the New Testament describes; which proves that he was an evil character gradually developed to meet the progressive requirements of theological religion.

3. My third reason for rejecting the doctrine of a personal Devil is, that his existence in the character, and as doing the works, which theology attributes to him, is absolutely inconsistent with the infinite perfections of our Heavenly Father.

4. I reject the doctrine of a personal Devil in the fourth place, because there is ample evidence that he had a mythological origin, and is altogether a mythological character.

5. The untold mischief which the belief in a personal Devil has wrought in the world, is my fifth reason for denying his objective existence.

6. The last reason I have time to mention for rejecting this popular personage is, that departed spirits, who communicate with mortals on earth, declare that no such a being is known in the other world."

The arguments adduced in support of these six propositions are very good, indeed some are unanswerable, although the belief in a personal devil is fast dying out, still there are many who countenance it as a matter of expediency believing that it exercises a wholesome restraint on the ignorant, Mr. Tyerman combats this idea on the broad principle that a religion based on fear, is demoralising in its nature and cannot be productive of good. The style of the lecture is animated, interspersed with satire on existing dogmas, as a pamphlet it is well got up, and will doubtless command a ready sale.

MR. CHARLES BRIGHT.

We are happy to be able to announce that arrangements have been entered into with the above gentleman to deliver a course of thirteen lectures, under the auspices of the Victorian Association of Progressive Spiritualists. As it is thought the Masonic Hall will be too small to accommodate the audiences likely to attend these lectures, the committee are endeavouring to arrange for the Temperance Hall for the purpose. The series will commence on Sunday, March 14th. Full particulars will be published in the daily papers.

SENSIBILITY.

The humble tender loving heart
The sweetest rapture feels;
Mourns deepest when it comes to part,
The keenest grief reveals.

By Dunedin papers just to hand we observe that a new committee of the "Athenæum" have decided to accept the *Harbinger of Light* if presented, thus virtually annulling the action of the last committee, who passed a resolution that it "be not received." This is a sign of progress; we shall forward the paper. We also observe in the *Otago Daily Times* a highly interesting account of a series of seances with the "Eddys," by Mr. H. H. Moody, formerly of Dunedin. We shall re-produce it in our next.

*Is there a Devil? or the Scarecrow of Christendom unmasked, by J. Tyerman. (2nd edition.) Melbourne, W. H. Terry, 96 Russell St.

THE MISSES PHILLIPS

The above-named Mediums have recently removed from Sandhurst to Melbourne, and purpose holding Seances at No. 8, Brunswick Street, Fitzroy, Miss C. A. Phillips has been known for some two years at Sandhurst as a speaking Medium, and has delivered many addresses from the platform of the local Association, we have published several of her trance utterances. Her sister Miss Phillips, has more recently developed as a Medium for Raps, a class of Media which is rare here at present We were present with a few friends at an opening Seance on Saturday February 20th, and although the manifestations were not of a striking character, they were sufficient to convince an unbiassed observer of the genuineness of the Mediums, and to give hopes of more striking Manifestations when the Circle room becomes more fully charged by the controlling spirits. The seance was opened with an Invocation, at the conclusion of which Miss Phillips rose, and the controlling intelligence gave an introductory address to those present, concluding by informing them that spirits were ready to give them manifestations of their presence. During the delivery of the address and after its conclusion, faint raps were heard on the table at which Miss Phillips sat, and some of the visitors having expressed a desire to communicate by these means, the printed alphabet was called into requisition. At first the raps were uncertain and frequently indistinct, the messages spelt out being incomprehensible, later on, a spirit having expressed a desire to communicate with a lady who was present we volunteered to go over the alphabet for her, whilst doing so she was powerfully influenced and twice thrown into a semi-trance state, but resisting the influence it left her, she then commenced asking questions herself, and the replies were given promptly, the raps being loud and distinct. The spirit said he had a message he was desirious to give, and by the alphabet spelt out, "I want you to see L——, and bring him here." The lady objected, saying that L——would think her mad to prefer such a request, but the spirit earnestly exhorted her to try, and leave the result to him, the seance was shortly after brought to a close. During most of the time and whilst the raps were loudest, Miss Phillips sat away from the table, and no person touched it.

AN ILLUSTRATED SPIRITUAL PERIODICAL.

We have received a specimen sheet of a contemplated New Spiritual Illustrated Monthly paper, to be edited by W. H. Harrison. Each monthly part will contain 16 pages, and from two to four Illustrations, the latter will consist of illustrations of Scientific experiments, Materializations, Portraits of Eminent Media or Spiritualists, &c. The letterpress is a beautifully clear type with red letter titles and lines. The Melbourne subscription will be 16/-, per annum, exclusive of postage to the country. It was intended to issue the first number in January if a sufficient number of subscribers came forward, if not, the project would be abandoned for the present. Should it have been published, we shall probably receive the first copy by next mail.

A NARRATIVE.

The Experience of John King (Sir Henry Morgan) given through Henry T. Child, M.D.

(From the Religio-Philosophical Journal.)

Continued from page 775.

EXPERIENCE IN SPIRIT LIFE.

I need not tell you how long and earnestly I have labored to overcome the effects of the murders that I had committed or caused to be committed. It was an exceedingly painful effort, humiliating in the extreme, and yet one from which there was no escape. Each individual has his peculiar character, and is influenced by others, or influences them in accordance therewith. I found that this indomitable will of mine was the great

power by which I was to be raised into better conditions as soon as I would direct it in proper channels. I was engaged for a long time in releasing myself from the many responsibilities which I had brought upon me by the criminal course I had pursued. All those whom I had injured directly or indirectly were ready for me just as rapidly as I could come up to the work.

Sometimes I felt as if it would be interminable, but my darling Katie, ever the light of my soul, cheered me on, and bade me hope that I would get through sometime, and my strong will always helped me. I have been engaged in producing physical manifestations ever since I came to spiritual life, but for a long time they did not accomplish much good, because mankind could not understand them. I was present in numerous trials for witchcraft. I followed piratical expeditions and re-enacted some of the scenes of my earth-life, but my main object in this was to direct them into better conditions, though I confess, that in the excitement of action, on the part of men, I was often led to take part with them and prompt them to do more than they would have done, if I had not been there, and for this I became jointly responsible and have to suffer. I was present at many executions, and while my judgment was against all such things, yet on these occasions the old feelings of hatred and revenge would be aroused in my nature.

Latterly I have avoided all such scenes because I know them to be wrong, and also because they injure, not only mortals, but all spirits who visit them for excitement and gratification, and my experience has taught me the necessity of avoiding all such scenes.

If mankind could realize the influence of capital punishment, not only upon the victim, but upon humanity and all those spirits who have any zest for such scenes they would abandon it at once. It is not only a relic of barbarism, but is great evidence of cowardice on the part of society to put forth its strong arm and pinion a helpless human being, and then plunge him into this world. I visited battle fields and the excitement of those sanguinary contests had a very injurious effect upon me, in common with a very large class of spirits who where there only for the wild and daring excitement which they furnished us.

All such influences from earth-life are injurious to a large class of spirits, many of whom are opposed to war until they become intoxicated with this excitement, when they rush in and add much to the turmoil and confusion. I was able to produce wonderful manifestations, which, though they were not understood, were useful in bringing about the good time which has at length come, when you can understand some of these things and are not afraid to investigate them. I thank God for this time, for it has helped not only you, but the spirits also.

The history of the manifestations which were produced by myself, and the band who worked with me, would be of little value because it would not be understood. Many people were frightened into a kind of reform by these things. I was one of the prominent actors in various manifestations which occurred in England, and on the Continent of Europe, and I will take this opportunity of thanking our good friend. Robert Dale Owen, for the careful and attractive manner in which he has arranged many of the incidents which might otherwise have been lost, and presented them to thousands of readers who would have been ignorant of them. Having been not only present, but actively engaged in many of those scenes, Katie and I feel under great obligations to him, and hence we have done all we could for him and shall be glad to do a great deal more for him during the coming season.

I was present and took an active part in certain manifestations which originated in western New York, and were soon after transferred to Salem, Massachusetts, which were continued until we discovered that they were causing too much suffering on account of the ignorance of the people. You cannot realize how much my restless and impulsive spirit was rejoiced when Modern Spiritualism dawned upon the earth.

We had been watching the progress of mankind, and especially in your country where free thought and free institutions were doing their glorious work, and where we had that which has been so essential to us in this great work, the aid of the Indians, who possess more power than any other race of spirits.

There is an event which should be commemorated by the Spiritualists all over the world as a holiday; I allude to the time when good old Benj. Franklin was impressed to fly his kite, in such a manner as to catch the electricity from the external telegraph which was necessary for man's progress into the condition in which the spiritual telegraph could be successfully introduced. I had known Franklin, and was often with him and others in planning that war which resulted in your independence from the yoke of Great Britain. I took an active part in the war for I had a good deal of fight in me then, and it has not all gone yet. For a long time I had attended the councils in spirit-life in which many of the noblest minds were endeavouring with all the power and wisdom they could bring to bear upon it, to introduce such manifestations as would be intelligible and thereby command the attention of thinking minds.

My position has been that of an executive officer under the guidance and with the aid of these bands of whom I shall speak now.

In the lowest spheres of spirit-life into which the most debased and criminal characters enter, little is known of the formation of circles, jealousy and envy keep those from uniting and co-operating with each other, who, if they could do this, would accomplish much more evil than they now do.

In the sphere or plane of life just above this, which has been appropriately named that of indifference, there is but little known of the philosophy of circles, but in the next sphere or plane, that of the children, considerable effort is made to instruct them in this important and interesting matter.

It is, however, in the sphere just above this, which is that of physical development in Spirit-life, and which is really one of the rudimental spheres, that the value and importance of circles begins to be appreciated. The most common object of the circles here is the physical development of the spiritual bodies. The external bodies of all spirits when they enter this sphere are always more or less imperfect, because of the ignorance and imperfection which belong necessarily to earthly conditions.

Classes for various kinds of physical training are to be found here, commencing around each earth, and extending far out into the realms of infinitude, where the children from different planets meet and interchange their knowledge and their power.

In these classes the different circles take their appropriate lessons and then practice them, until they are fully initiated into them. These pursuits do not occupy all the time; they are never wearisome; but are only carried so far as a pleasant attraction demands. The members of such circles are frequently attracted to those below them in spirit life who are seeking similar conditions, and also to those on earth. By this means they extend their usefulness, at the same time that they are impressing upon themselves more firmly the lessons which they are receiving.

Physical development in spirit-life depends, to some extent, upon the atmospheric conditions which surround the spirit, as it does on earth; indeed, all the surroundings in both lives have their influence, but with us is not dependent upon food as it is with you, but almost entirely upon our association with either human beings or with spirits. This is a fact of much more importance to mankind, especially the more refined and progressive classes, who either suffer or are blessed by their associates more than they are aware of. The operation of this law in spirit-life is the subject of study, and those who have learned it become guides to others both in spirit-life and on earth. The natural attractions of spirit bring those into association with each other who are adapted to aid in their mutual development.

The exercise of the various faculties in the spheres in associations adapted for their development, is the most common means of spiritual growth. If earth's children were aware of the vast amount of good they are doing

to spirits, especially to those to whom they are strongly attracted, and for whom they feel the deepest interest, they would be made happy by the knowledge that they are blessing their loved ones.

In the formation of circles among mankind for the reception of spiritual manifestations, we can only give general directions, to be modified by particular conditions. The law of positive and negative influences, and their proper blending, has already been dwelt upon by us. The feelings of cordial geniality which results from these, will be readily perceived. In your efforts to obtain satisfactory manifestations, these feelings are essential.

There are other conditions which will aid very much in obtaining the desired results. The circle should meet in the same rooms and occupy the same seats, with regularity and punctuality, and where it can be, the room should only be used for the circle, excluding all other pursuits, which may be well enough in their places.

It is of the greatest importance that all selfish and unkind, or suspicious feelings should be banished, that all the aspirations and desires should be for the highest and best conditions; that the purest feelings of devotion should be sought after, and in proportion as you receive the desired results, all these will be increased.*

(*To be continued.*)

FAREWELL CONCERT AND BALL TO MR. TYERMAN.

A most successful Soiree and Ball took place in the Horticultural Hall on Thursday evening, February 25th. From 400 to 500 persons were present, an excellent tea being provided, after which the Soiree took place, in the course of which Mr. Tyerman gave an address. He said he was glad to see such a large and respectable gathering, both as indicating sympathy for himself personally, and an interest in the cause whose battles he had been fighting in the colony for the past three and a-half years. When he entered the field, Spiritualism was much more unpopular than now; he expressed himself strongly on the necessity of all acknowleged friends of the movement, openly identifying themselves with it, instead of manifesting the moral cowardice and inconsistency which characterize many who are known to be believers in Spiritualism and yet do not openly avow it, and even in some instances support orthodoxy.

Mr. Tyerman alluded to the several happy gatherings of a similar kind they had had, and expressed a hope that though they might be separated for a time, he would have the pleasure of meeting most of them again on some future occasion, should he return to the colony. Whatever part of the world he might be in, he would follow out the same line of independent advocacy of spiritualistic and freethought principles which he had however imperfectly pursued here, and would always be glad to hear of the advancement of the cause in this colony.

Mr. Bannister made a humourous speech in which he expressed a hope that other parts of the world would reap the benefits of the valuable services of Mr. Tyerman of which this colony would be deprived. Dancing followed and was kept up till late.

Mr. Tyerman will leave the colony about the 8th, of this month and we believe Mr. Nayler will succeed him as lecturer of the Society.

*At this point of John King's narrative, Katie King commenced to control the Medium and gave her life and experiences up to the same period, as the publication of this at present would occupy too much of our space, we take up the narrative where the two blend.—Ed. *H.L.*

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